of "Wet or Dry"-Labor and Capital.

To the Editor of the Dispatch : You have lately shown that you are willing to insert in your widely-circulated paper full discussion on both sides of the "burning question" which is now moving our community, and on which a vote will soon be taken. This is right, and will enable all really fair men who are open to the logic of facts and of legitimate inference from facts to decide how they ought to vote. The friends of "no license" bave absolutely nothing to fear from henest discussion. A very intelligent and competent reader of all that has lately appeared in print on the subject said in my hearing to-day that thus far the argument produced an overwhelming impression favorable to the dry side of the question.

One of the articles, signed "Phis," in your issue of March 28th (read by me Monday the 29th) undertakes to deal with the teachings of Holy Scrip-ture on the subject, and reaches the conclusion that they are favorable to the granting of license to sell intoxicating liquors—in other words, to the wet side of the question. I shall not make any conjectures as to the person-" Phis," but shall deal simply with his attempt to deduce from the inspired Word of God his teachings on this deeply-interesting subject. Evi-"Phis" has not studied the rules of interpretation founded on the "analogy of faith," and which have long been recognized by sound divines as the only sale rules for ascertaining the mind of the Holy Spirit from the inspired Scriptures. These rules forbid us to rely on any isolated texts or passages on any moral or doctrinal question when other texts or passages conflict with or modify them. The rules require us carefully and prayer-fully to examine all that the Holy Spirit has caused to be recorded in the canonical Scriptures on any moral or doctrinal question, and to make our examination in the light of all the facts of history, archaeology, and science definitely ascertained to be facts by adequate evidence, and then to adopt only such interpretation as will be consistent with all these texts, passages, and facts. Adopting these enlightened rules, the lesson from Holy Scripture becomes potent, withering, overwhelming against the wet side of the question now before us. The very first mention of wine that we have in the Bible is in the description in Genesis ix., 20-27, where we are told that Noah planted a vineyard and made fermented wine and drapk of it and got into a state of beastly intoxication and stripped himself to shameless nakeoness in his tent : and that one of his own sons, who had been with him in the ark, and had seen the rainbow of promise, and had seen the typical lamb offered on Mount Ararat, nevertheless, now when he raw his old father drunk from the beverage of wine, laughed at him and derided him, and told his brothers of it, doubtless with the expectation that they would join in his impious and un-filial merriment. Thus the wine from Noah's vineyard led to his own degradation and to a curse on his own son and his posterity, which is felt to the present day. Such is the introduction to us of wine as a beverage in the Word of God! God did not intend that it should be used as a beverage any more than He intended arsenic. which is one of the primitive chemical elements in nature, to be used as food.

God in His holy Word highly commends the Nazarites who, according to their vow, wholly abstained from the vi., 2-21; Judges, xiii., 5-7, xvi., 16, 17; Lamentations, iv., 7; Amos, ii., 11, 12. And concerning wine as a beverage, God uses the following wordswhich are commended to the special attention of " Phis," that he may seek to reconcile them with his theory that God authorizes and encourages us to use wine as a common beverage-to Agron and his sons, in reference to religious service in the tabernacle of the congregation : "Do not drink wine nor strong drink " lest ye die : it shall be a statute forever throughout your generations." If the mere act of drinking the smallest quantity of wine (as a beverage) was in a priest of the tabernacle so grave an offence as to bring the death-penalty upon him, is it at all probable that in a private person God entirely approved a similar act? I think

Leviticus, x., 9. Again : God in His Holy Word says : raging, and whosoever is deceived there- mand and will contend for justice. by is not wise." And of all the deceptions that they practice none has been more fatal than that a man can safely loveth wine and oil shall not be rich." hath woe? hath contentions? Who hath babbling? hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."-Proverbs xxiii., 29-32. Again: "It is not for kings to drink wine nor for princes and princes ought not to use wine as a beverage because it will disturb the reason and deaden the conscience and bor drink, that puttest thy bottle to him, and makest him drunken also, that a fearful deluge of woes awaiting them in the next world if the Word of God many of the large liquor-dealers in Richmond are the owners of numerous dation to these pets of theirs to shut their side doors and back doors as well as their front doors on Sunday? There is much evidence for it.

All the texts and passages of Scripture cited by "Phis" as favorable to wine and strong drink as a beverage are to be interpreted according to the "an-alogy of faith," and they mean simply that God in His Word permits their use, not as as a beverage, but as a medicine. Whenever the bodily health medicine. Whenever the bodily health requires their use to restore strength and remove debility or disease they may be so used. That is the use for which God intends them. To use them as a beverage merely is a sin. Here are the scriptural teachings: "Give strong drink unto him that is ready to parish and wine unto them that be of heavy hearts."—Proverbs xxxi., 6. These "heavy hearts" indicate that opposessive dability of the physical system when nervous power is disordered,

converted water into wine. And he concludes, therefore, that Christ intended to teach that we may freely drink wine as a beverage. This is a gross non sequitur. God the Son wrought a miracle. When God works a miracle He transcends at once all our sphere of teaching and of action. We have no warrant whatever to attempt to follow Him or imitate Him in that sphere of miracle. The miracle authenticate His divine mission and power. It gives us no lesson to imitate Him-rather the reverse. Christ permitted demons to enter into two thousand swine, and they an down into the lake and perished. Are we to attempt to imitate Him?

Christ said to the fig-tree which had green leaves but no fruit: "Let no man eat fruit of thee hereafter for-And the fig-tree withered ever." Him and fall to pronouncing anathe-mata on fig-trees? Christ fasted in the wilderness forty days and nights. Shall we impiously seek to imitate Him? Christ walked on the surface of the waters of the Lake Galilee. Shall we undertake to went under the water. Whenever a miracle is wrought we may be sure that there is an element therein which is entirely beyond our sphere of duty or instruction. Elijah called down fire from God in heaven which consumed two captains and a hundred soldiers of the King of Samaria. 2 Kings, i. Shall we

And on this subject of "wine" and strong drink" we are to remember that those words in Holy Scripture never mean distilled spirits. Distillation was unknown until many centuries after the opening of the Christian Era. The "analogy of faith" clearly teaches that some deeds and usages which were permitted by God in patriarchal ages and even under the Jewish dispensatheir hearts "-were really against the moral law as Christ exounded it. Instances of this are found the practice of polygamy, in the ight to divorce a wife without cause by bill of divorcement, and in the lex alionis-the law of retaliation-"eye for eye." "tooth for tooth." All these wrong usages were expressly repudiated

warrant us in seeking sudden and vio-

that this absurd argument from a mira-

cle of Christ should be abandoned.

by Him.
Even in instituting the "Lord's Supper " we have no proof that fermented wine capable of producing intoxication was used. It is a very significant fact that not one of the four inspired narratives of that institution-neither Matthew xvvi., 17-30, nor Mark xiv., 12-26, nor Luke xxii., 7-39, nor Paul in I. Corinthians xi.—ever uses the word "wine" (oinos) as having been the beverage used. They all speak of "the cup." and Christ Himself, instead of saying "wine," spoke of the "fruit o the vine," which assuredly may have been the unfermented "juice of the grape," now so common and so constantly used in an increasing number of Christian churches in celebrating the Eucharist. Therefore no inference favorable to the use of wine as a beverage can be safely drawn from the ascertained facts as to the institution of the

Lord's Supper."
Thus we have the teachings of Scripture as to "wine" and "strong drink." Now we come to Christian He intended both wine and arsenic for principle, which is an immortal and ever-expanding germ of direction: good purposes, but not either for bev-Abstain from every form of evil."-I. Thessalonians v., 22 (revised version). "Let not then your good be evil spoken of." "It is good neither to eat flesh nor to drink wine, nor any-thing whereby thy brother stumbleth or is made weak."—Romans xiv., 16,

When we look at the facts attending the use of wine, distilled spirits, and intoxicating liquors in Christian countries during the past two centuries and contemplate the gigantic, far-reaching, and soul-destroying evils they have wrought, we cannot doubt that all the teachings of Holy Scripture condemn their use as a beverage as being immoral and sinful Therefore the sooner this moral crime is made a legal crime the better TRUTH.

[For the Dispatch.] Repty to Rev. F. M. Edwards.

III.
The members of the Monticello Grape-Growers Association neither ask. seek, nor will they accept, your pity for the losses that may result from "Wine is a mocker, strong drink is your pernicious teachings. We de-

It is composed of old style Virginians, Germans, French, and English Most of them are active church-members-Catholic and Protestantuse them as a habitual beverage. Proverbs xx., 1. Again: "He that different denominations. It embrace the hard-working laborers, members of Proverbs xxi., 17. Again: "Who the professions, and includes college Who hath sorrow? Who graduates. All are engaged in the cul hath contentions? Who hath babbling? tivation of the soil, largely in grapes Who hath wounds without cause? Who and fruits. They know that this has been a legitimate and honored calling as far back as history and tradition go They are convinced that everything that has been or can be made from the growth of the earth, ushered into being by a Supreme Being, is good and noth ing but good. This embraces pure wine, eider, fruit brandy, and whiskey. When properly used these are blessstrong drink."-Ib. xxxi., 4. If kings | ings; when abused they lead to evil, as

does every blessing.

Many of them know by personal observation that on the continent of pervert the affections and enslave the | Europe, where wines are used freely as will, why should private people be ex-empt from this heavenly rule? Again: sence of gross drunkenness; that "Wee unto him that giveth his neigh-if this be applied to France drunkenness is a rare occurrence, though for the past year they consumed thirty galthou mayest look on their nakedness!" lons of wine per capita—man, woman, Habakkuk ii., 7. Saloon-keepers and bar-keepers and liquor-sellers will find gallons, Besides 300,000,000 gallons of cider used in the northern part of the in the next world if the Word of God country. They know it is drunk there be true. By the way, is it a fact that in lieu of tea and coffee, and diluted in place of water. They know that intellectually these French have produced saloons and bar-rooms, and that this and do produce the highest exaccounts for the potency of their recently-tendered advice and recommenheavy-drinking Teutons for ages past exhibit a vitality, a power of brain and muscle, surpassed by none. These are facts known by them much better than your assumed premises are are known by you, and therefore they of individuals? Is not the argument decline to yield the evidences of their utterly unworthy of the occasion?

senses to your dicta to the contrary. Others of them who have not this ridence of their senses as to these facts know the same from authority. Writers numerous testify to these as facts. See W. J. Flagg's "Three Years in Eurow. J. Flagg's "Three Years in European Vineyards" (Harper Brothers, New York, 1869.) for some very pithy comments on the absurdities of your total-abstinence ideas and how viewed there. The auther was one of the three United States commissioners to the Paris Exposition, 1876. A. A. Sargent, ex. Minister to Berlin, teatifies to the same effect in a discourse published in the Vinicultural Report of California. References are useless to you. Ours is a greatally-accepted fact; if you contact the same effect in a discourse published in the Vinicultural Report of California. References are useless to you. Ours is a greatally-accepted fact; if you contact the same effect in a discourse published in the Vinicultural Report of California. References are useless to you. Ours is a greatally-accepted fact; if you contact the same effect in a discourse published in the Vinicultural Report of California. References are useless to you contact the same effect in a discourse published in the Vinicultural Report of California. References are useless to you contact the same effect in a discourse published in the Vinicultural Report of California. References are useless to you contact the same effect in a discourse published in the Vinicultural Report of California.

and wine is a medicine. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—I. Timothy v., 23. Here the use as medicine is so plainly indicated that comment would be an impertinence.

But saith "Phis," Christ our Saviour converted water into wine. And he these facts, we cannot endorse your position that wine is a posion. With such brains, muscles, and general vital-ity in races of men who have freely

The vine and its products have been and are encouraged by statesmen in Portugal, Spain, Italy, France, Austro-Hungary, Switzerland, and Germany. With such eminent qualities of true manhood illustrated by many of these, seems wonderful that, practical as these were, none of them discovered that the use of it led to general ruin and disgrace to the State.

Excuse us if we are forced to the conclusion that these, many of them, surpassed any of your followers in

very trait of complete manhood. We know that all the most celebrated vineyards in Europe were opened and developed by ecclesiastics; that these in their world-penetrating missionary do likewise? An impostor did attravels introduced the vine where not tempt something of the kind once and found; that they used the wine, and still use it; that Martin Luther and John Calvin, amongst the leading reformers, used it regularly. knowledge, pardon us for doubting that your followers alone are endowed with

the true Christian grace.

With such an array of recognized facts and supporters on our side, it draw any lessons from this miracle to strikes us as passing strange that your followers ex cathedra pronounce the lent death for our enemies? It is time grower of wine-grapes, the makers and venders of wine, as something hideous, to be shunned, a curse to the people, and a disgrace to the State.

You resort to law to enforce your ideas and practices, and then, perchance, you will prohibit the discussion of your peculiar tenets, as was done recently in Des Moines, Iowa, where a meeting called to remonstrate against the mode of enforcing your prohibiton was restrained from that exercise of freemen on the pretext by your adherents that a riot was apprehended. and the militia was called out and pre-vented the assemblage from discussing the subject.
Your fallacious doctrines must be

fought, as, logically followed out, they will destroy every right. OSCAR REIERSON.

March 20, 1886.

Taxes and Local Option-Letter from Governor Colquitt, of Georgia. ASHLAND, VA., April 1, 1886.

To the Editor of the Dispatch : The following letter from Senator Colquitt is in answer to the question whether the effect of local option, which has prevailed in portions of Georgia for many years and now exists over almost the entire State, has increased the taxes there. It may throw light upon the question here :

UNITED STATES SENATE,) WASHINGTON, D. C., March 30, 1886.

Mr. W. W. Smith, Ashland, Va. : Dear Sir .- A very few words will do for an answer to your letter of inquiry as to the effect on taxation and property values in Georgia as the result of prohibition. The allegation that these have been affected injuriously is simply a device of the enemy. There has not been the fraction of a mill added to our tax in Georgia by reason of prohibition, nor, taking values in Atlanta as an index, has there been any falling off in real-estate prices. In my State, as everywhere else, business is halting and dejected; but will any zealot for key and whiskey civilization and pros-perity say that the 1,000,000 of workrgmen now out of employment in the nited States are thus placed because of the stoppage or reduction of their whiskey ration? I think it is high time for men to take up their slate pencils and figure out what a "boom" in dollars and cents is worth to any people that has to be secured by the degradation and rum of a large proportion of the population who contribute the "blood-money" that enters into the bank balances. In the estimation of some of our latter-day economists the redemption of immortal souls from brutish enslavement to strong drink is entirely too dear if it is secured by a sinking in trade quotations or an inconvenient hindrance to the downward plunge to perdition. temporal and eternal, by closing the corner doggery. This is the stupid logic of sin, defiant, hardened, and desperately selfish. We must give up such public spirit and political econo-my as this, or stand by and see our Christian civilization thwarted and dis-

graced. Yours truly,
A. H. COLQUITI. Upon this subject let me say that I have three objections to the revenue argument as used against local option : First. It is fallacious. It cannot be that permanent prosperity will follow from anything which encourages drinking, and revenue must depend upon

prosperity.
Second. It is deceptive. The saloons do not pay the taxes. They only collect them. They are tax-gatherersnot tax-payers. The saloon-keeper does not do anything to increase the wealth of a community. The saloons of Virginia collect some ten millions of dollars yearly from the people and pay to the State less than a third of a million. It is bad financiering to encourage our people to squander ten million that the State may get one

thirtieth of the amount. Third. It is unworthy of the occasion. The saloon is under indictment before the people; it is charged with encouraging drunkenness, and thereby injuring the health, happiness, and morals of the people; it is charged with being the occasion, if not the cause, of brawls, riots, and of murder : it is charged with enticing our young men from the path of virtue, of blighting the brilliancy of intellect, robbing labor of its vigor and thrift, and filling the land with sorrowing parents, wronged wives, and neglected children; it is charged with exerting an influence in politics which is already corrupting and threatens to become ruinous; it is indicted as the abettor of crime and vice of every kind. Is it any answer to such an in dictment to say it pays money into the Treasury of the State or to the pockets of individuals? Is not the argument

Very respectfully.
WILLIAM W. SMITH.

Local Option us a Maral Expedient

To the Editor of the Dispatch : "The experience of the localities

it with official facts which cannot be impeached or controverted.

In the State of Maine prohibition was adopted in 1851, and in Vermont in 1853. In these States, therefore, prehibition has had ample time to prove what the results have been there and what they probably will be in other localities.

In an article published recently in the Dispatch it was charged, by implica-

asylums, and poor-houses of the State are the victims of liquor-license, and Mr. Crenshaw confirms the assertion. Compare the statistics of Maine and Vermont with Virginia, and we shall be able to expose the fallacy of such haphazard assertions. The colored race is separated from the white in these statements for reasons which are doubt-less obvious to all, there being compara-tively few colored people in Maine and Vermont, and in Virginia they have not, by reason of their previous condition and present poverty, had an equal chance with the whites, both as to education and the opportunity of acquiring wealth.

wealth.

The white population of Maine is 646,852; of Vermont, 331,218; of Virginia, 880,858. For the following statistics see last United States census: WHITE PRISONERS .- The number of prisoners in Maine was 401, or one in every 1,613 of population; in Vermont there were 252 prisoners, or one in every 1,314; in Virginia there were 350 prisoners, or one in every 2,517.

White Defective Classes.—In

Maine the defective classes, embracing the insane, idiotic, blind, and deaf mutes, number 4,106, or one for every 158 of population; in Vermont th number was 2,506, or one in every 132; in Virginia the number was 5,160, or

one in every 171.
WHITE PAUPERS.—In the poor houses of Maine the paupers number 1,488, or one in every 435 of popula-tion; in Vermont the number is 651, or one in every 508; in Virginia the number is 1,000, or one in every 808. In addition, the number of out-door paupers in Maine was 1,706, while in Virginia they numbered only 909.
THE COLORED RACE of Virginia in

these respects exhibit the same favora-ble comparison. In Maine the number of prisoners was one in every 207 of population; in Vermont one in every 117; in Virginia one in every 525 In Maine the defective classes numbered one in every 112; in Vermont one in every 106; in Virginia one in every In Maine the paupers in the poor houses were one in every 85 of popula-tion; in Vermont one in every 264; in Virginia one in every 615. Here we have the official evidence

that in the prohibitory States of Maine and Vermont the number of white and colored persons in the prisons, asylums, and poor-houses comparatively exceed the number in liquor-license Vir ginia. Can Mr. Crenshaw harmonize these facts with his theories?

How shall we account for this strange state of affairs if the assertion of the local-optionist is correct? Abolish the liquor-license, we are told, and crime and pauperism in Virginia will be di-Yet in Maine and Vermont. where the liquor-license has been abolished more than thirty years, crime and pauperism are comparatively greater than in Virginia!

Views of Many Business-Men on Local

To the Editor of the Dispatch : In your issue of Sunday, March 21st. we find the views of a large number of business-men on the subject of localoption. A large majority of those interviewed affirmed their determination to vote against it in connection with their reasons for so doing. A large number of these gentlemen in the opposition are deeply interested in the welboth. They are men of much influence, and would be a power in any community. We respect and honor them. We have carefully examined the reasons they assign for their opposition to local option, and it seems to us that many of these gentlemen have an entire misconception both of the ground as well as the design of local option.

Local option invokes the aid of the law in the suppression of intemperance. That intemperance is a great evil in our State none will deny. That the licenselaw for many years has fostered and developed this evil is equally plain. It has encouraged the manufacture of in toxicants and greatly increased dram-shops in our State. The law has for many years educated our people to regard the liquor traffic as right, commercially and morally, by making the business legitimate. The resolution of the Nevada Liquor-Dealers' Association voices a sentiment which licenses everlastingly tend to create. They say : "Resolved, That so long as our business is licensed by the United States, State, and county we consider it

perfectly legitimate and honorable." This logic is irresistible with the people, and it is largely responsible for that undertow which flows so steadily against local option all over the State. Law is an educator, and it has confirmed thousands of our fellow-citizens in the opinion that the liquor traffic is a good

and right thing, and that any attempt to interfere with it is fanaticism, Paritanism, &c.
No fair-minded man can doubt that the liquor traffic is the prolific source of at least one half of the pauperism, idleness, crime, and domestic unhappiness with which society is afflicted and burdened. For a long, long time so-ciety has submitted to this burden and endured this affliction. The time has now come when many thousands of our citizens (for virtue, intelligence, and love of State equal to any in the Commonwealth) think that an honest, earnest effort should be made to get rid of this burden and stay the ravages of intemperance. And how do they propose to accomplish this desirable end: reply, by invoking the aid of the law in suppressing the evils of intemperance. Intemperance, with its direful evils, is the fruit; the liquor traffic is the tree which produces this fruit, and local option invokes the axe of the law to cut down this evil tree. Being convinced, after an experiment of fifty years or more, that there is a law in operation in our State that fosters quarrels and murders, and entails poverty and serrow and ruin on thousands of homes in the Commonwealth, we ought not to be expected to do less than earnestly to seek the repeal of such a law. Other laws which after a fair experiment were found to be baleful in their influence on society have been repealed. The right to repeal is as sacred as the right to appeal. If there be no constitutional barrier in the way, the right to repeal a law that fosters so much evil repeal a law that losters so the repealing act may be followed by a temporary depression in business. The State can better afford to endure a temporary

corn. As a consequence grain is very scarce, and it is reported that some of the poorer classes have been aubsisting mainly on dried-apples recently. The county commissioners have ordered a car-load of corn to relieve the distress to some extent, as corn-bread is the staple article of diet in that county." Here women and children starving for bread, while the very corn their hard labor helped to produce is bought up and soaked and rendered unfit for food and then thrown into the maws of forty distilleries to produce a drink, in fifty nutrition as could be placed on the point of a pen-knife.

How long must this state of things be endured? Is there no relief? Has

society no right to protect itself? Have the starving women and children of a State no rights that the law ought to protect? Surely we all admit they have. But why are they left to wail and cry in vain? Shall the law say, Go on with your distilleries, because there is money in it for the State and to stop them would deplete the Trea-Is rum to rule and ruin, triumph and trample, laugh and revel with the money and lives of our people because it pays for the privilege? Think on it, gentlemen, \$2 per capita spent for education and \$17 per cap-ita for whiskey; four saloons to every school in the nation, and 155,000 funerals of drunkards in this land every year. Are we to stand and look at these stern facts and quietly submit because the liquor traffic helps business? Is the dollar argument above all?

There are a class of good men who eppose prohibition. They go for moral suasion. So do we. But what effect has moral suasion on many people engaged in the traffic? About as much as whistling has on the wind. We need something more potent than moral suasion. We need the law, with its stern "Thou shalt not." There is an opinion abroad that drunkard-making is not wrong, though it is a little inexpedient. Please desist, as the lamb night say when it is clutched by the sagle, and the eagle replies: "You eagle, and the eagle replies: shut up; I get my living in this way." Please desist. Those who regard this as the only legitimate agency would do well to reflect whether it might not be well to repeal all laws against crime and organize society into to take the ground that moral sussion is the only weapon that should be used in suppressing a great moral evil, then strike out from our statute-books all laws against evil-doing; and then society would be swept from existence in an explosion of vice that would shake the earth. Let it not be overlooked that law is a great educator of the publie conscience and a most important

factor in moral suasion.

One misconception of prohibition is that it aims to "make people good by law." This is an entire mistake. Prohibition is not framed to reform the man, but to protect society. The law s protective and restrictive, not reormatory. Another misconception of the object

of prohibition is that it seeks to inter-fere with a man's personal liberty—to invade his rights by forbidding him to drink what he wants. This is also an entire misconstruction of the law. The prohibition of an act is solely on the ground of its evil effects on society. Prohibition does not proceed on the ground that a man has no right to drink glass of wine or brandy, but on the ground of the effects of the liquor traffic on society. It is not intended to interfere with a man's personal liberty only in so far as his personal liberty and their families. Our precious (to interferes with the welfare of the rich) Republican tariff since the society. The law is not after war and grants made of land to raila man, but a thing; and that thing is
the liquor traffic. The indications are
that the question of prohibition has
come to the front to stay. There is a

United States. The latter do much public sentiment backing it, strong and seep, which will outlive all the ridicule, denunciation, and misrepresentation which may be directed against its advocates. It is destined to be the greatest question of all the questions before the people of this country. As well attempt to force a full-grown chicken back into the shell where it was batched: as well attempt to force the mighty Mississippi back into its tiny source as to attempt to force this movement back where it had its small beginning.

MATTHEWS COURTHOUSE. P. What Is Our Duty in Local Option?

To the Editor of the Dispatch: Unfortunately the present drinking customs lead to such disastrous results in blighting brilliant intellects, in degrading honored names, in destroying the peace and happiness of families, in causing distressing privations and misery, and leading to so many crimes, that it should cause all who wish their fellow-men prosperity and happiness here and hereafter to aid in any way in removing temptations through which so

many of our neighbors are suffering.

We are told that local option will not benefit, as it will be openly violated. Of course that depends upon the ma-jority of the people. If they are in earnest they will cause the law to be respected; if they are lukewarm it will be avoided. If the sentiment of the church-going people was healthy the side-doors of the saloons would now be closed on Sunday, and drinking and names of all sorts carried on in them to | bor. Who can wonder that the double the ruin of so many would be stopped. High license is now advocated some who prior to this law being passed were entirely passive to the injurious drinking customs. It is only natural that different opinions should exist, but as our zealous temperance friends have got a law passed which of duty from the countries named would undoubtedly elevate and cause prosperity if carried out, ought not all well-wishers of our race to join in and aid in procuring such benefits? All business except liquor would be immensely assisted. The money now wasted in drink would go to buy clothing, shoes, and food for many destitute families. The men who are now often unfitted to prosecute their vocations would earn much more money and spend it buying many needed articles and articles of luxury the demand for which would employ now idle labor. Fine intellects now muddled with liquor would unfold schemes of advancement; and we have naturally energetic men amongst us who are now unfitted by drinking who would develop labor-employing nesses, which are so much needed. savings of money, time, and unfitness now lost by multitudes through drink would be expended so as to cause themselves and others to prosper. Employers would be able to pay better wages, which they can only do in prosperous times.

An instance to bear out the above

opinion was related to me and others could approve of that style of "boy-cotting." Now if the laborers of A. had made unjust charges or demanded unby a merchant doing business on Cary street a few days since. He stated commercial depression than to permit that some time ago he arrived and sanction by law the ruin of thousands of its citizens and homes.

Let us take an example for like a drink of whiskey, who told him reasonable wages and the fact became known (beyond question) to the labor-ers who had gone to it to take the places of those who had struck, and if Let us take an example for illustration: A correspondent of the Richmond Dispatch of July 20, 1885, writing from North Carolina, said: tor and told him what he wanted, when "There were forty Government distilleries in operation in Wilkes county last winter in addition to the illicit connecting, and they consumed nearly all the in this place." He then went back to A's side, then he ought not to have been

the landlord complaining, who, laughing, told him to so in and get a cup of hot coffee. While drinking it a merchant customer came in, and he remarked what a dry lot they ware, and related his experience. The merchant replied that he had fought against prohibition all he could and spent money to defeat it, as he sold whiskey, but he said: Prohibition has been in force now for fourteen menths and I would not like to go back ing a man, not by a jury who had heard months, and I would not like to go back to selling liquor, for we are doing better in business and saving more money.

Formerly the men would come and drink half their wages—and their families were half clothed and fed—and context the seldence, but by a jury who not only had not heard the evidence, but had never heard of the case except through others, and those others anxious to get a verdict in their own not collect. Now they buy double the quantity of goods of all kinds, and pay for them, and some of them are beginning to buy the houses they like the could favor, contrary to the facts and the evidence. In other words, boycotting, if done at all, must be done by men who know the facts. It is an outer who

We have croakers in our midst, such as exist everywhere, who imagine and assert that if this act was carried into him to do it after a jury had cleared operation great injury would be done the city and State, which I for one stood charged. If boycotting means would greatly lament and help to that men who know nothing of the merits of a dispute or a disagreement lieving the opposite to be the case prompts me to write this letter. This city and State is going to prosper whether liquor is sold or not, but the less it is sold the more prosperity we shall bave. It is stated that the loss of revenue

derived from liquor would cause in-creased taxes. At first it is probable that there might be some deficiency, but the increased income from enlarged existing businesses and the income developed, causing general prosperity, will soon make up the loss of revenue, beside the great saving effected through diminished crime. MERCHANT.

To the Editor of the Dispatch :

riching of such manufacturers.) it is

not to be wondered at that the great bulk of the laboring people of our

country are in the condition they are.

while every such manufacturer clam-ored for a high duty on goods manu-

factured in Europe, he was equally

clamorous for the privilege of import-

ing "duty free" just as many laborers

from such country as he wanted in

order to beat down American laborers

who wanted something more than half food and half clothing for themselves

voting to send men to Congress,

but any man who is posted knows that

rich corporations and rich manufac-

(through their well-paid lobbyists) i

getting such representatives to vote as

they may wish, and then a perfect hurrah is soon shouted through the

columns of the press that such votes

were cast solely for the benefit of

the dear people." I think a fool

ought to know that there is not a rich

manufacturer of goods made in the

United States, and whose goods are

protection (which was nothing but a species of "boycotting" goods made in Europe) and "free trade" in import-

ing labor to compete with our American

labor, and the favors shown railroad

kings, who can wonder that all over

the country there prevails such a

state of things as to bring pain to every good man? Just think of the killing and persecution of Chinese

which has taken place in a short time

past. For the honor of our country-men I am forced to think that such kill-

ing was done by aliens, some of the

very sort probably imported "duty free," to take the place of American la-

game played by the so-called "protec-

exists? To "boycott" the products of

England and Europe so as to tax the people for the benefit of rich manufac-

turers, and then to import labor free

to compete with American labor, was

as pretty a game to make "the rich

richer and the poor poorer" as the wit of man could have brought about. It

begins now to look as if all sorts of la-

bor, home and "imported," begin to see through the thing, and, understand-

ing as they do that there is nothing to

taking matters a little more in their

own hands. Now, my hope is that every son of labor who may unite with

other laborers will do all he can to prevent two things-any force or intimi-

be expected of Congress, they

"protected," but

turers don't find much

right, then it seems plain to me that such boycotting should not be sustained by any man who recognizes the Scriptures as a revelation made by God to man. My sympathies are strong-ly in behalf of the man who Boycotting-What is It? "earns his bread by the sweat of his brow," so long as he is in the right. When, however, he would re-No man of Christian feelings can possibly object if laboring-men see fit to take such legal action as will compel sort to force or intimidation to carry capitalists to pay them reasonable prices for their labor. On the other his point or when he demands that other men shall give a verdict unjust in hand, no Christian man can approve of itself, and about which such men know any body of men taking matters in their nothing, then he places himself in such own hands, and by force destroying the violent opposition to every principle of right and justice that I cannot see how property of any one who declines to pay such laboring-men what they may he should expect the support of any think their services are worth. Just man who has the slightest regard for as soon as any body of men may use the teachings "of Him who spake force to compel capitalists or any one as never man spake." Disguise it else to accept of their terms, then as you will, such teachings have done more to elevate the working peosuch body of men put themselves outside of what is right, and conple than all other causes combined. sequently their action should cluding the "sweet singing" of politi-cians just before an election, when the frowned down by every man who desires to see Christianity and right pre-'dear people " are to them " the dear vail over mob law and injustice. est thing on earth." My earnest hope is that workingmen will so act as will the powerful "protection" of goods manufactured in this country with not only benefit themselves, but build " free trade " as to the importation of on such a foundation of right as will foreign labor may be traced in part our meet the cordial endorsement of every labor troubles. The whole policy of man who has a soul big enough to love so-called "protection" since the war has been to make "the rich richer and the poor poorer." With the heavy SKIN- AND BLOOD-DISEASES, protection given the rich manufacturers FROM PIMPLES TO SCROFULA. of our own country, (which was no CURED BY CUTICURA. thing more than taxing the peo ple, not for the benefit of the Government, but for the sole en-

shall condemn a man unheard after he

has been sustained by workingmen where he lives and is known, then I am

opposed to it, no matter what sort of

knights may favor it, as such a course would be contrary to every princi-ple of right, especially as the effect

would be not only to wish to injure a man unjustly, but absolutely to injure (boycott if you choose) the work-

ingmen, who, knowing the facts, sus-

who is in the wrong wants to boycott

Hundreds of letters in our possession copies of which may be had by return o mail, repeat this story; I have been a terrible sufferer for years from Disenses of the Skin and Blood; have been obliged to shur public places by reason of my disfigurin numors; have had the best physicians; have spent hundreds of dollars, and got no relie until I used the CUTICUEA KEMERIES, which have cured me and left my skin and blood as pure as a child's. especially when we remember that

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CUTICURA REMEDIES are the greatest medicines on earth. Had the worst case of Sait Rheum in this country. My mother lead it twenty years, and in fact died from t. I believe Cuticura would have saved her life. My arms, breast, and bead were covered for three years, which nothing releved or curred until used the Cuticura RESOLVENT internally and Cuticura and Cuticura Soap externally.

J. W. ADAMS, Newark, O. HEAD, FACE, AND BODY RAW.

I commenced to use your Ctriccua Reme-parts of my body were almost raw. My head was covered with scabs and sores and my suffering was fearful. I had fried every-thing I had heard of in the East and West. My case was considered a very bad one. My case was considered a very bad one, have now not a particle of Skin-Hum about me, and my case is considered wo derful.

Miss, S. E. White-let, Decatur, Mich. ECZEMA FROM HEAD TO FEET.

Charles Eayre Hinkle, Jersey City Heights, N. J., writes: "My son, a lad of twelve years, was completely cured of a terrible case of Eczema by the CUTICURA REMEDIES. From the top of his head to the soles of his feet was one mass of scabs." Every other remedy and physicians had been tried in vain. CUTICURA REMEDIES

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OPLASTER is a new, original, elegant, and infailible antidote to Fain and Infailible antidote to Ing Rheumatic, Neuralgie, Sciatic, Sudden Sharp, and Nervous Fains as by magic. At druggists. 25e. mh 31-W(w)&Su it is to their interest to vote with a party who goes for a high " protective" tariff on such goods. To be honest, I very much fear that in times past very many of such manufacturers plainly conveyed the idea to their hands

they would be discharged. With high MERCANTILE AGENCY.

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de 8 NEW YORK. tive tariff" has tended to bring on the country the state of things which now SEWING MACKINES.

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IN THE CHANCERY COURT OF THE CHY OF RICHMOND.

other laborers will do all he can to prevent two things—any force or intimidation to carry his point and wrong boycotting. Boycotting means, as I understand its origin, such action on the part of those knowing the facts as to overthrow a wrong in a city or county by legal means. That is to say, Mr. A. is a manager for a rich land-owner, and by his bad treatment his laborers refuse longer to work for him, and by stating the facts to those who may come to take their places they cause the new comers also to decline to work for him, and thus A. is "boycotted."

No force is to be used, and no damage is to be done A. or the owner of the land. If either is done, then no good man could approve of that style of "boy."

of William H. Sactarand, and to whom it is due.

4. What, if anything, is due on the ciaim asserted in the potition filed in this cause by the devisees of Philip St. George Cocke. The commissioner will continue the an-nual settlement of the accounts of the true

COMMISSIONEN'S OFFICE, 1
RICHMOND, March 19, 1886.

The parties interested are hereby actified that I have fixed on TUESDAY the 27th day of April, 1886, at 12 o clock M., as the time, and my office, in said city, as the piace, to make the foregoing inquiries.

THOMAS J. EVANS, who 21-Su4w

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ing a man, not by a jury who had heard the evidence, but by a jury who not only had not heard the evidence, but

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every instance in which is has been used in
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bottle. dence. In other words, hoycotting, if done at all, must be done by men who know the facts. It is an outrage on equity to ask John Smith to hang a man when he knows nothing of the facts in the case, but it would be worse to ask

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